Youth

PECIAL ISSUE / **MAN AND HIS RELIGIONS**

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BOOK EDITION OF "MAN AND HIS RELIGIONS"

This special issue of YOUTH magazine on "Man and His Religions" is being published in a paper-back book edition by the United Church Press. Available from denominational bookstores, this book edition of "Man and His Religions" sells for one dollar. All orders sent to YOUTH magazine will be filled by the bookstore. Include ten cents per book for postage.

Two centuries after Jesus lived, the Protestant Christian is a tiny minority in the world. For so this fact may seem to be a sign of failure, perhaps even a denial of the very truth of Christ's gospel. For some this may come as a challenge to yet unconquered lands. And some are encouraged by the fact that despite persecution through the ages, the followers of Christ have helped [illegible] the world toward the good.

Whether in laws of nature or in ways of human behavior, truth is not measured by the number of people holding that truth. One man may be right and all others wrong. One man may know only part of that truth, another man may know another part of that truth. But both together may still not know all there is to know. We need to listen to one another as we seek that bigger, fuller truth.

Too often, the truth we profess is not always the truth we live. Man learns best from another man by the example he lives. For the Christian, when Christ has changed men's lives, they live truly-changed lives.

But what about those many sincere people who do not believe in Christ's revelation of God and who overwhelm us by their numbers? Jesus himself would treat all men as brothers. No matter what a man believes, no man is unimportant in God's sight. And if we are to live at peace with our brothers in Israel, India, Iraq, Thailand, Ecuador or Japan, we must come to appreciate the sincerity of their search for meaning of life, not only through their political, social, and industrial life but especially through their religious life. To understand another man's religion is not necessary to accept it, but such understanding of a man's religion helps us more easily to accept him as a human being and to live at peace with him. This is the purpose of this special issue of YOUTH magazine. We hope you are sufficiently encouraged by this brief photographic essay on "Man and His Religions" to do further exploration into the meaning of your own faith, as well as that of your neighbors in your own community and in faraway places. Religion is a vital part of the personal life of men everywhere.

—EDITOR

MAN AND HIS RELIGIONS

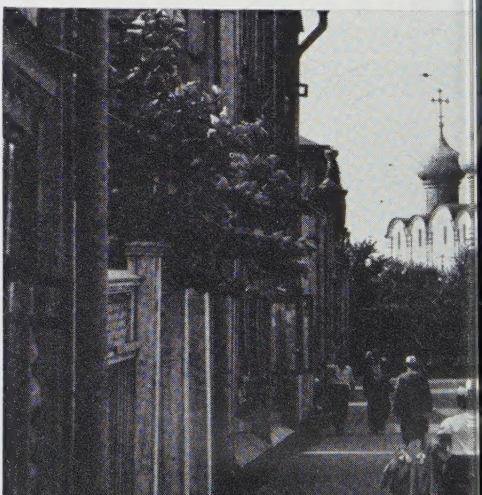
TEXT AND PHOTOGRAPHS BY JOSEPH NETTIS

UNITED CHURCH PRESS PHILADELPHIA / BOSTON

Buddhist Temple, Rangoon, Burma

MAN MUST BELIEV

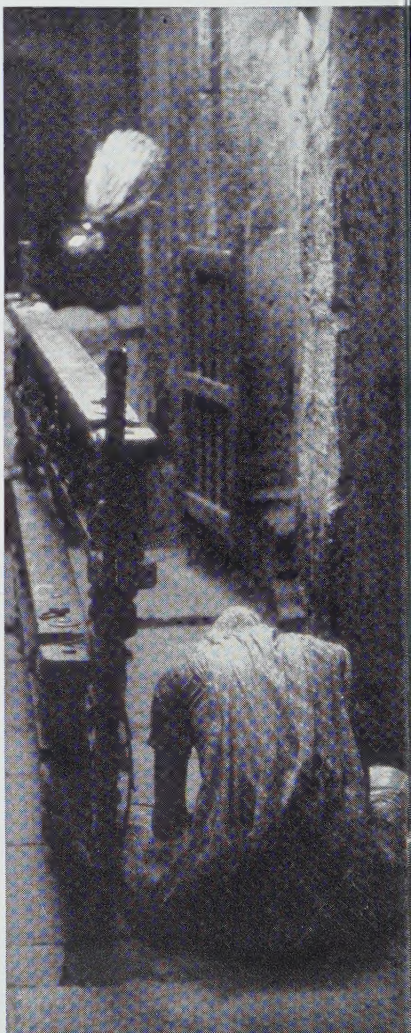
Orthodox Church, Moscow, U.S.S.R.



Wherever man exists on earth, he raises his voice in prayer for help and com-
t. The sounds of his worshiping, whether the cries of jungle rain dancers or
humming of choirs in medieval cathedrals, or the chanting of freedom
archers, make one truth evident—man is a creature of belief. His nature is to
lieve in a power, in a purpose, in a being whose immensity is perhaps beyond
comprehension, but who still personally cares about him and his soul.
roughout the centuries, man's response to this power has found expression in
many religions. The following pages represent an informal inquiry into the
ture of some of these religions—how they have been shaped by men and how
se religions in turn have molded their creators.

Amid floral offerings which scent the air, a gold-leafed Buddha and lesser deities receive homage in the enormous Shwe Dagon Temple in Rangoon, Burma.

An ancient, time-worn shrine in India reveals a moment of quiet communion between a villager and her god Siva, one of many that characterize Hinduism.



ed by the chanting of the Koran, day worshipers at the lovely Blue que in Istanbul, Turkey, turn to ca to praise their Islamic Allah.

As countless others have before her, a Roman Catholic pleas for good health to the Blessed Virgin at a sacred wall along an avenue in Rome, Italy.

ATURE . . . WHY?

Two great mysteries baffled and frightened primitive man: the world around him and the world within him. Natural forces continually threatened his life, and nourished it. He watched with awe as the sun seared and withered the trees, as the ice and snow turned his children rigid with death, and as the gentle rains brought back life and food to the scorched earth. Where did it all come from? How, he wondered . . . and why?

Dead Sea area, Israel

MAN SEEKS AN ANSWER

And primitive man wondered about the forces inside his body that he could not explain or control. From women's womb and by men's seed, fresh lives emerged to confound the prehistoric mind. As the child grew into manhood, why were some people weak and others powerful, some dull and uncomprehending and others of unsurpassed cleverness, some mild-mannered and others possessed of boiling angers that could destroy? What caused a person's feelings of hunger, hate, love, fear, courage, pride, joy, loneliness? And as man watched with horror the toll of illness, the wasting of the aged, and the ultimate mystery—the fleeing of life from a body—he searched for answers. Where did life come from? How is it shaped? Where does life go after death?

A primitive peasant of Ceylon

BIRTH OF RELIGION

Cheops pyramid, Egypt

Faced with unexplained natural forces, the primitive man wondered if certain overwhelming powers, which he must somehow appease, controlled everything. At the time of death, as he observed the lifeless and disintegrating body, he must have wondered if every living creature might not possess a "spirit" which, at death, quit its temporary abode and moved on to another world. Is the essence of man immortal, never-ending? And so he ceremoniously interred his dead in protected graves containing vital items for the hereafter.

Since stone-age man subsisted by hunting, many of his early religious instincts were aimed at insuring both an abundant supply of animals and his mastery over them. To this end he covered cave walls with "magical" paintings. These astonishing animal images, some now 30,000 years old, were believed to give him control over the spirits of the creatures they portrayed.

As millenniums passed, prehistoric man's rites became increasingly complex, like the elaborate and barbaric puberty rites which ushered maturing boys into manhood.

Various gods and priesthoods appeared and with them innumerable talismans, totems, fetishes, and myths. And also developing was man's conscious response to his fellow man.

Aware of the violent conflicts between his selfish desires and his responsibility to those he lived with, man evolved codes of beliefs and ethics, rules and taboos, which governed his behavior toward others—laws that were mainly determined by his need to live at peace with other men and his growing, yet still limited, concept of the world.

About 3100 B.C. there appeared in Egypt a dynamic civilization with a remarkable new religious concept: rulers who considered themselves gods and could mediate between their fellow gods and their subjects. These "god-kings" were so obsessed with the existence of an afterlife that they erected huge tomb-pyramids to protect their bodies and assure their souls eternal life.

Coffin of King Tutenthamen, Egypt

GROWTH OF RELIGION

Even as ancient man stumbled and groped toward new understandings of the world around him, he ceased his wanderings and took root. He domesticated animals, planted crops, and developed tools. New cultures and elaborate civilizations began to evolve. His developing religious life was designed to protect him and his possessions, to shower prosperity on his crop and his society, and to promise him the hope of life after death. He bestowed upon his gods innumerable names and developed a wide variety of rites that ranged, by modern standards, from the horrible to the sublime.

Most religions attempted direct communication with their gods in order to learn their wishes and to discover what the future would bring. The methods varied. The Shangs, China's first civilization, studied the cracks in heated animal bones for answers to their queries. The Mayans of Central America analyzed the sun and stars. The ancient Greeks listened to oracles who spoke from the throats of old women. The Etruscans deciphered crashes of thunder, bolts of lightning, and entrails from sacrificed animals.

Since man could not predict the desires of the gods and feared the consequences of disobeying them, the gods were often appeased with offerings. These ran the gamut from the food and wine of the Babylonians to the human sacrifices of the Mexican Aztecs, who, during one festival, were reported to have ripped out the beating hearts of 20,000 war prisoners. Throughout the centuries, many peoples, such as the Celts of Northern Europe, the early Egyptians, and the Etruscans, fortified their dead with food and personal belongings to be enjoyed in the next life.

Each group, in its own way, was struggling bravely with its deepest fears. And each belief that developed gave to its followers, in varying degrees, strength and assurance with which to face life for their day. Through centuries of religious searching and intellectual growth, many ways of worship and philosophies of life have been developed, practiced, and discarded. Only a few survive today. Among the major living faiths, which have grown out of man's endless search for meaning of life on earth and peace afterwards, are Hinduism, Buddhism, Judaism, Islam, and Christianity. And each man's search goes on.

FACES OF GOD

A ferocious deity grimaces and clangs a bell to frighten away evil spirits from a Japanese Buddhist temple

To Roman Catholics everi
where the Virgin Mal
symbolizes tenderness ar
compassion, the essence o
ideal motherhood.

DIVINE IMAGES

Painfully recognizing both his physical and spiritual limitations, early man endowed his deities with qualities he would have liked to possess himself. His myths were crowded with creatures of monumental strength, breathless speed, unsurpassed skills, and great wisdom. His gods at times gave social acceptability to man's crudest instincts by demanding ritual human sacrifices and sexual perversions. In coping with his unpredictable environment, man created from his inadequacies terrible spirits with awesome powers which were often wielded capriciously.

As man's knowledge and control of nature increased, he began to wonder if his real enemy was not so much the storm and drought, disease and death, but rather his own misbehavior and inadequacies. Accordingly, man's understanding of the divine powers pictured them as more human, compassionate, and approachable. Instead of instilling paralyzing fears, these later gods and goddesses displayed a sincere and personal concern for the individual which the masses could comprehend, identify with, and try to imitate.

Ganesh, the popular Hindu elephant god, is known for his ability to remove obstacles for his followers.

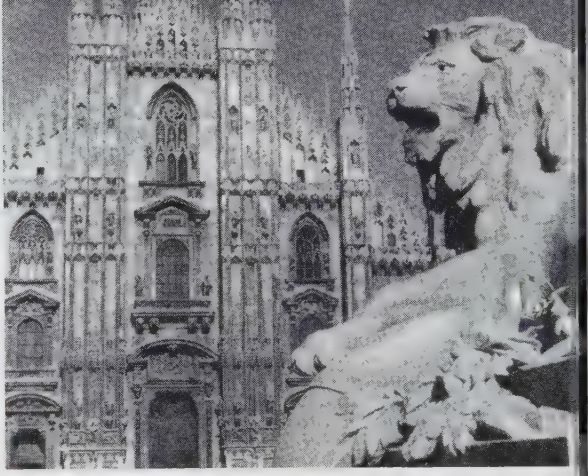
The Islamic religion, which permits no graven images, extols its god Allah in gracefully designed words.

old woman enters one of
few Russian Orthodox
rches in Moscow still
rmitted to hold services.

ultan Hassan Mosque, one of Cairo's handsomest, is a six hundred year old example of Islamic architectural style.

HOUSES OF WORSHIP

Mountain peaks, forest groves and limestone caves provided the sites for man's first sacred rites. As civilization became more wealthy and powerful and religion's domination of the lives of the populace grew, the temples that were erected became more and more impressive. Invariably they displayed the sublimest architectural achievements of each society. More than just focal points for divine communion, they were vehicles which preserved and passed on their people's culture through writings, art, and music. Temples also served at times as community social centers, burial places for important personages, and schools for educating the young about the secrets of the faith.

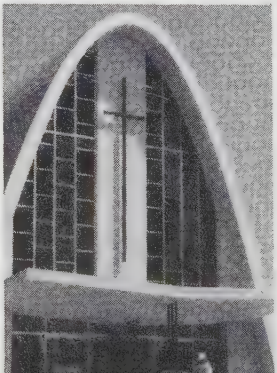


The lavishly ornate Milan cathedral dominates the main square of this industrial city in the north of Italy.

Multitudes of stone gods and
desses cavort enthusiastically up
typical Hindu temple in Madras, I

A wide-eyed dragon guards the fountain for "purification" before a wooden Shinto temple in Kyoto, Japan.

One of Frank Lloyd Wright's last creations, a Jewish synagogue near Philadelphia is a symbol of Mount Zion.



A cleanly designed Baptist church in Florida is indicative of new approaches to religious architecture.

HUMBLE HOMES

Elaborate shrines are not necessary for spiritual expression. Wherever there is a need for prayer, wherever men seek to know their God's will, a way and a place are found: A chipped stone carved with cobras under a tree in Madura, India. A flickering candle and photo in a wall niche in La Colilla, Spain. A miniature altar with smoking incense in a cave in Matushi, Japan. A battered store proclaiming itself a church in Philadelphia. An odd-shaped rock painted with red lizards in a desert in Australia. A memorial sapling for a gas-chamber victim near Tiberias, Israel. Or a simple altar in a home.

THE
MT CARMEL HOLY
CHURCH OF GOD
Sunday
PREACHING

Before entering [illegible] young Spanish [illegible] dor asks for a [illegible] ing at a [illegible] all [illegible] shift alt[illegible]

In Germany's Bl[illegible] Forest a farmer c[illegible] mealtime bread [illegible] fore a shrine [illegible] includes photos [illegible] his soldier sons.

While relaxed in a yogi position, an Indian landowner of Madura offers gifts and prayers at a family shrine.

FAITH . . . FOR DAILY LIFE

Each believing person feels that his god, when properly known or addressed, is ever ready to render aid in the problems and crises of everyday life. Each man speaks to his god in different ways, at different moments, for different reasons. It may be on his knees, or while twirling beads. It may be at a family shrine, or facing Mecca on a street. At mealtime, or bedtime, at dawn or dusk, or at an appointed hour. He may pray out of devotion to his god, or to keep on good terms, or out of need, love, belief, or habit. But his god is his guide, blesser, and mediator for all of life's crises and calms.

A large family and priest move happily with a newly baptized infant in front of cathedral in Barcelona, Spain.

BEGINNING LIFE

The inescapable truth of life which has always confronted man is the continuous cycle of birth, growth, death, and birth again. In everything—his crops, animals, environment, and himself—man realized his dependence on the forces of creation, growth, and death. And his religious life was expressed accordingly. To assure abundant crops early man often appeased the gods with fertility rites at planting time. He worshiped Earth Mother goddesses, male-female deities, phallic idols, and many other gods of reproduction. And to guarantee his own continuation, his women performed various prayers and rites to avoid sterility.

Birth, the first major crisis of life, is of great religious significance. For a Hindu or Buddhist infant the journey is particularly difficult. Since he is believed to be a reincarnation from a previous life, all the evils and blessings of that life are passed on at the moment of birth, thus deeply influencing his every action.

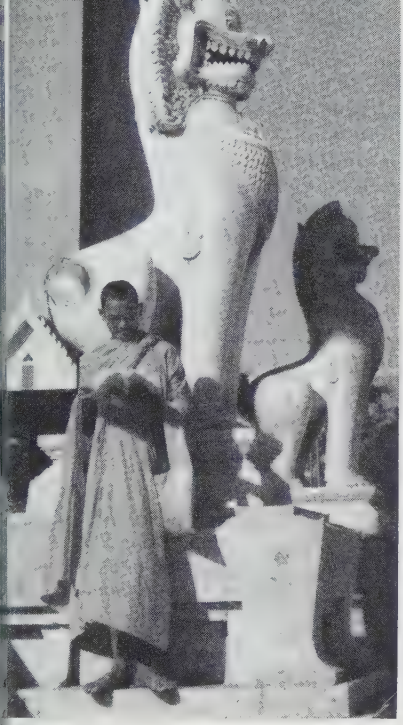
Among Christians some feel that baptism is the time when parents dedicate their infant to God and commit themselves to rear the child in fellowship with God. A male Jewish infant is helped to his religious goal by a circumcision which identifies him with a faith that 3500 years ago made an indissoluble covenant with its god Yahweh.

In Trujillo, Spain, two youngsters prepare for their first communion, an important step towards confirmation.

COMING OF AGE

When a youth is in his early teens, the age of puberty, he is usually accepted as a full member of his faith and allowed to take on its obligations. This confirmation ceremony, the climax of a long instruction period, has its roots in pre-history when a boy's physical, sexual, and social coming of age was of the greatest importance to the survival of the tribe. After proving his courage and bravery, the youth solemnly received the secrets of manhood from the elders of the tribe and was allowed to take his place among the adults. Even today many faiths consider only the male worthy of true religious enlightenment and responsibility.

The confirmat on of a Jewish boy at the age of 13 permits him to assume adult religious responsibilit'es.



One of Thailand's many student monks stops to read near a handsome pair of Buddhist temple statues in Bangkok.

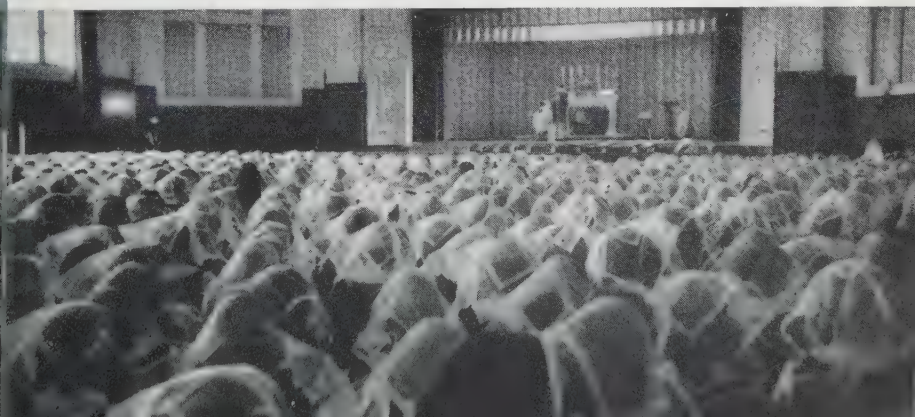
young Jewish schol- studies the Talmud ensely at a religious ool in the holy city Sefad, Israel.

EDUCATION

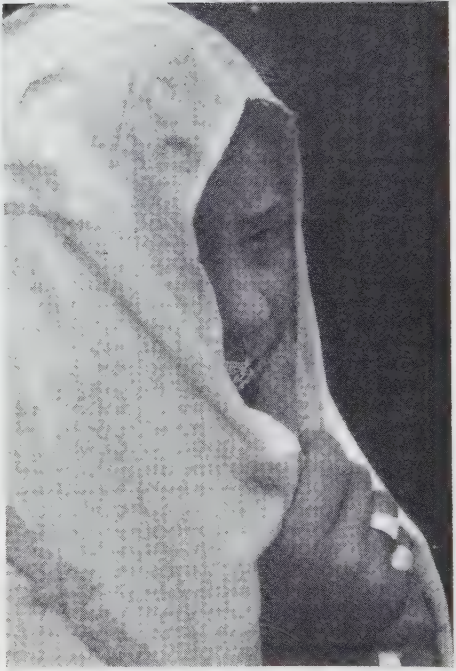
Man's unique ability to pass on accumulated knowledge has allowed him to develop civilizations and religions of almost unbelievable complexity. Although the basic tenets of most faiths are contained in only a volume or two, the resulting interpretations, elaborations, and comments fill endless library shelves. In order to teach properly their theological precepts, most faiths have organized complicated and highly efficient instructional systems. They realize that effectively educating their children, when they are most receptive, is the key to a stronger and longer-lasting faith.

In the Far East young Buddhist boys learn the essential principle of their belief, renunciation of worldly joys, in a ceremony which involves shaving the head. A Hindu Brahmin must memorize lengthy scriptures before receiving the symbolic cord of his caste. In Roman Catholic Spain, religious education is state-sponsored, compulsory, and intense. The Japanese introduce a child early to his ancestral god at a local temple rite. In the United States church schools, synagogue classes, and youth groups instruct the young in the tenets of their faith.

Every day morning mass is solemnly observed at a Roman Catholic school for girls in Philadelphia.



In an Egyptian mosque a teacher listens to a student recite the Koran.



A Bedouin tribeswoman from Israel's Negev desert exhibits a characteristic shyness towards strangers.

A bejeweled and befl ered bride sits express less during her wedc ceremony in Ma In

MARRIAGE

Romantic love and marriage-by-choice are r tively new inventions of Western man. Many the world's weddings today are still between b and girls almost unknown to each other, m chosen by their parents and sanctioned by gods of their faith.

Although the position of women as import individuals in a society is now more widely ognized, their position in many cultures, nota India and the Orient, is still one of inferio Unless a woman is completely obedient to husband and his family, the weight of relig and tradition condemn her to shame. Hindus p only for the birth of a male child. In many c a female is considered a liability and require substantial dowry to marry off. According t custom still prevalent but waning, many wor in the Islamic world veil themselves heavily cause only their husbands and close relatives c gaze upon their faces. And by the simple e dient of saying "I divorce you" three times, m Arab husbands can make it so. In contrast, man Catholicism firmly prohibits divorce in efforts to control the temptation to destroy a m riage by simply sloughing off its responsibili

In Tokyo, Japan, a properly demure bride in traditional dress poses for photos with groom and wedding party.

Despite state suppression of religion a serious Russian Orthodox couple exchange their vows in a Kiev cathedral.

Immediately after their New York wedding a smiling bride and her new husband enjoy their first moments alone.

an image of the
Mary at a gran-
ltar in Andalucia,
a young couple
uptial mass.

Traditional "big heads" dance gaily at a festival in the public park of Santiago de Compostela, Spain.

During a popular festival in Kyoto, Japan, a parading participant wears the costume of an ancient warrior.

FESTIVALS

While not a very important feature of American life, religious festivals in some countries, such as Spain, India, and Japan, are so numerous that they almost seem to be the chief national product. These frequently dazzling celebrations always have two major aspects; a solemn church service often based on an historical religious event and a mass entertainment of various types. While the holy rites remind the people of the traditions of their faith and country, the entertainment is the most popular feature, for it offers a very welcome change of pace from often routine everyday activities. Most festivals feature rich and imaginative examples of their culture's art: music, dance, drama, costume and other art forms that often have been a traditional part of the festival for centuries.

TRAVELING GODS

There is one striking similarity in most religious f tivals: the main deity is removed from the temple a paraded around for all to see and praise. Every ye in August six men carry the Virgin through the narr streets of La Alberca, a small Spanish village. Conjeeveram, India, 2000 shouting devotees perform t annual ritual of hauling along their god Vishnu in six-ton vehicle called a juggernaut.

FESTIVAL FUN

After the religious rites are ov the festival-goers seek out pleasures many ways. There may be parad of costumed figures and colorful floa sports exhibitions, noisy carnivals, fo dancing in the streets, re-enactmen of historical events, theatricals, annu markets where gossip is exchange and of course food and drink on grand scale. In Spain a fiesta ca exist without fireworks and bullfigh In India spangled and painted e phants often join the celebrants. popular Japanese holiday pleases t dead by escorting their spirits fro cemetery to home and feting the The small children, who are oft transformed into delightful costum dolls for the occasion, do very w for themselves. There's never a sho age of toys and candy at festival tim

An angry devil calls up a "deadly sin" in an 800 year old morality play at a Spanish festival.

Street dancing is a traditional feature of a festival held in a Greek mountain village.

Few cultures can match the bright garments of the traditional Japanese festive days.

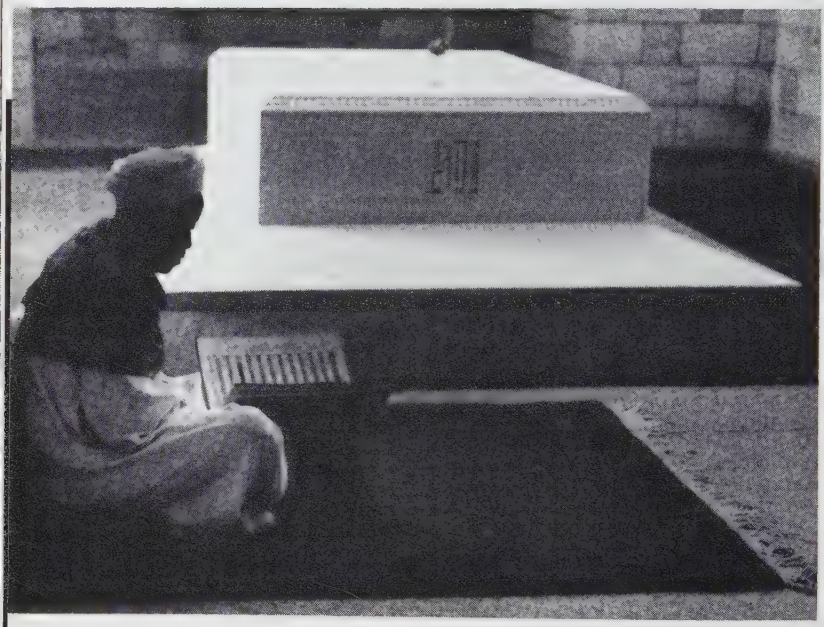
Ancient Hindu myths and legends in dance form are performed at an Indian temple.

In the silence and gloom of Notre Dame cathedral, Paris, an old woman holds a rosary as she prays.

Paintings in a c old Mount Athos tery in Greece de terrors waiting in

DEATH

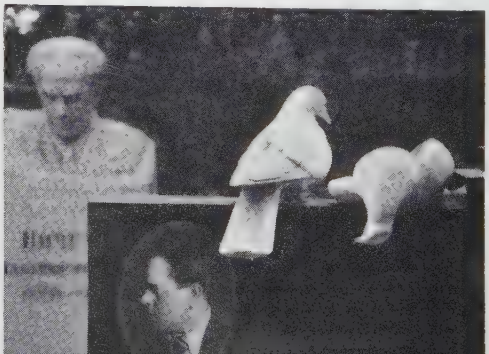
The possibility that nothing but endless oblivion follows death is too terrifying a thought for most men to accept. In response to this agonizing mystery of death, many men through their religions have imagined all manner of after-worlds where they might spend eternity. To most people life is a ceaseless struggle between right and wrong actions, with their societies and churches spelling out the distinctions. Death is seen by many believers as the time of evaluation when judgment is meted out . . . the good going to indescribable delights, the bad to unimaginable tortures. The belief that death is not an end to existence but rather the gateway to a far better life than this world ever offered is perhaps the greatest comfort that many religions hold out for everyone.



At the marble tomb of the Aga Khan in Aswan, Egypt, the Koran, Islam's Bible, is read daily.

THE DEAD

Man's religion and his cultural background are the dominant factors in his attitude toward the dead. A funeral may hum with quiet eulogies, or thunder with wailing and chest beating. The body may be placed under a crude marker or inside an extravagantly conceived tomb, or be transformed to ashes and sprinkled over a holy river. A memorial to the deceased may be an overly ornate chunk of statuary designed to induce awe or a new hospital wing for those still living. And homage to help the spirit find eternal peace may be a murmur over candles, a noisy holiday with costumes, a ringing speech before thousands, or a soft weeping deep within one human heart.



Stone doves and images of the deceased adorn many tombstones in this attractively kept cemetery in the city of Moscow.

In a graveyard near M Fuji, Japan, two we burn incense and prayers in memory of beloved relatives.

Dead of a sudden illness, a small child lies in state at a Catholic fishing village near Cochin, India.

Holding sacred offerings, a Brahmin priest of Madras, India, accompanies his god through the city streets.

Dozens of chanting Brahmins parade in Conjeeveram, India, during festival in honor of their god Vishnu.

HINDUISM

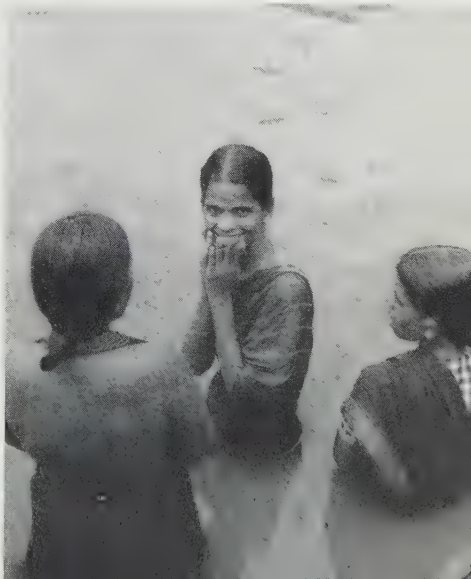
Of the world's major faiths, Hinduism, the religion of India, is the oldest. With its beginnings stretching back 4000 years, it has developed through the centuries into a startling complexity of prayers, deities, and caste restrictions. These are the vital life-force of its adherents, regulating their daily lives and turning India into the most pious country in the world.

Defining Hinduism is not easy, for it has no central authority, no founder, no fixed creed, no divine revelations, and no rigid code. It allows many methods of worship, and absorbs the beliefs and spiritual heroes of all religions. Its uneducated masses idolize hundreds of gods; its intellectuals worship a single, all-powerful being, of which the others are simply different aspects. Essentially it is a faith which recognizes the fleeting quality of physical life and the inevitable frustration of all earthly desires. The only possible peace for the soul is a final union with the indefinable "ultimate state." This is accomplished through a long series of rebirths in which everyone is reincarnated into a better or worse creature according to his deeds in his previously unremembered life. If a Hindu carries out his caste duties well, lives a properly moral and ascetic life, and performs his rituals dutifully, he will be reborn higher and higher. Eventually the cycle will mercifully end with the disappearing of all earthly ego and individuality into a perpetual ecstasy as he forms a perfect union with the "All."

A massive, seething India still struggles under its ancient religion whose caste prejudice and despair of the material world has left it appallingly impoverished and backward. With independence there has been some progress, including, for example, the prohibiting by law of the caste system. But mere laws and reforms cannot quickly change the spiritual motivation of India's masses. Indifference to social and economic development is slowly waning as educated Indians see the dream of a new nation arising.

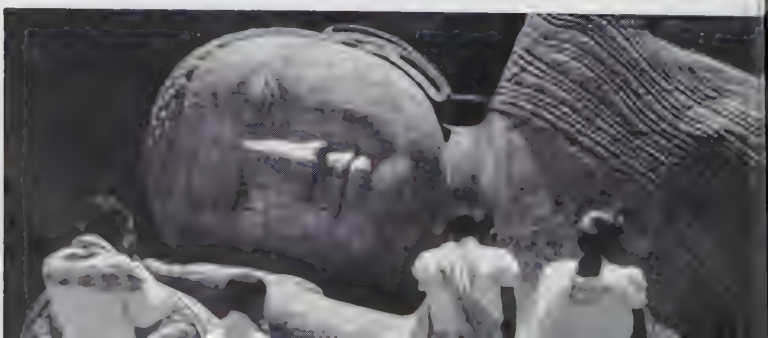
Two sisters from a wealthy family in Coimbatore, India, act out stories of their gods in dance steps.

With thousands of other participants, three women bathe in holy water during the rites of a southern India festival.



The great Shwe Dagon temple in Rangoon Burma, provides a peaceful place of refuge for a contemplative old man

In Ceylon a gigantic, [illegible] length, reclining Buddha carved from living [illegible] is popular with pilgrim[illegible]



3UDDHISM

About 2500 years ago in India the son f an aristocratic chieftain abruptly cast side luxury and comfort at the age of 9 and set forth to discover the answer to fe's suffering. After six fruitless years s a wandering ascetic, he meditated under a tree for 49 days until the secret was evealed to him. From then on he was nown as The Buddha, "The Enlightned One." The faith he founded is condered by some to be the most sublime the living religions.

Buddhism was primarily a protesting volt against the priest-controlled Hinuism of that day. It rejected caste, gods, riests, prayers, temples, and rituals as ds to salvation. Instead, it relied on e inherent goodness of the individual. ife and suffering are inseparable, uddha declared, and the origin of all ffering is desire. When desire is exnguished, suffering ceases and the soul aches Nirvana, that state of eternal iss and non-existence which is likened "blowing out the candle." This goal reached not by divine aid but by medition and mental discipline. Buddhism's ghly ethical code of human conict is based on rationality and the niddle-way," a path between asceticism d indulgence. Man, it insists, can trust mself. It retains Hinduism's belief in birth and the accumulation of good d bad deeds from past lives.

Because it promised to all people the ssibility of salvation in this life, iddhism spread quickly through India, utheast Asia, China, and Japan, abrbing many pagan traits along the way. now has 500 million followers. In hina and Japan its original concept anged greatly by incorporating godlike ures who, if appealed to, could smooth road to Nirvana and thus reduce the rden of individual responsibility.

A gentle religion preaching non-vioce, monasticism, humility, respect for individual, and tolerance for all, ddhism has been one of the greatest ilizing forces in the Far East.

At a roadside shrine near Osaka, Japan, a priest blesses offerings from pious travelers who stop often.

A plea for good fortune is added to a sacred tree with countless others at a temple in central Japan.

A rabbi leads his congregation in worship before an ark containing the holy scriptures recorded on scrolls which are hand-written.

In an ancient synagogue near Tiberias, Israel three aged men spend their hours reading from the holy scriptures.

JUDAISM

The miracle of Judaism is that it still xists. According to tradition, this faith, vith its tragic history of exoduses and near exterminations, began quietly 3500 ears ago in what is now Iraq. Abraham, semitic nomad, rejected the idol-worhip of his tribe. He set off alone with is flock in answer to a heavenly comnand that he establish a nation which vould serve a single, all powerful god, a ew religious concept of far-reaching conequences. But it was Moses, the delivrer of the Hebrews from their Egyptian aptivity, who welded these descendants f Abraham together with the Holy Comnandments and Laws he received on Mount Sinai. Later the Hebrews conquered Canaan (Palestine), the land God romised Abraham. They formed a fedration of 12 tribes, and then a kingdom hich was repeatedly conquered by outiders. After two violent rebellions gainst their Roman overlords, the last ne in 132 A.D., the Hebrews were scatered throughout the empire and their oly city, Jerusalem, totally destroyed.

The Talmud, the history of these early lebrews, is the record and foundation of heir religion. It contains the basic laws, ter expanded, which have governed heir civil, domestic and social life since, nd held them together through centuries development and persecution.

Judaism, which today claims almost 12 illion adherents, asserts that life is not burden to be escaped, but God's gift to e lived. It is concerned with the here nd now more than the hereafter, with ghteous conduct rather than elaborate tual. Its goal, carefully spelled out in s scriptures, is morality.

During the 19 homeless centuries in hich they were often treated as unanted intruders by their neighbors, Jews nsidered their traditional homeland nd religious heart to be Palestine, now e Jewish state of Israel. To Jews everyhere this new nation is a reminder of eir ancestors' steadfast belief that even their darkest hours their god had not rsaken them.

The long lock of hair denotes a boy of the ultra-orthodox sect of Jews, seen here in Jerusalem, Israel.

A present-day Israeli teenager masters a rifle in order to safeguard her country from outside threats.

An alert young Bri
minister tours the fam
Tower of London on
brief holiday from
parishioners.

Within an isolated monastery in the Macedonia area of Greece a monk meditates in the seclusion of his small cell.

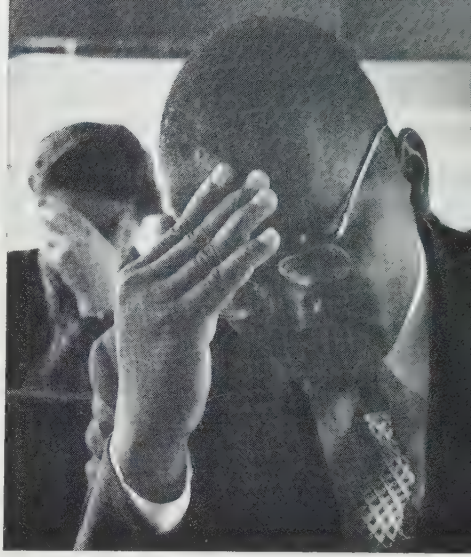
CHRISTIANITY

Although Christianity has its roots in udaism, its basic life and doctrines orig- nate in the unique life and teachings of esus of Nazareth. Living in Palestine 19 enturies ago when the conquering Ro- nans ruled with an iron hand, this Jew- ish ca ter was disturbed not only by ne in ice of his day but also by the eep feeling that men were not living neir lives as God intended them to. Thus t the age of 30, Jesus set forth to preach Iod's love, mercy, and justice. He said nat all men are brothers and the chil- ren of God, and promised a new life for nose who followed God's will. His elo- uence and simplicity, his descriptions of heavenly kingdom, and his ability to eal attracted many disciples. Some nought he was the expected Messiah rophesied among the Hebrew elders. But is rejection of certain customs and laws voked the ire of both Roman and Jew- h rulers. At the age of 33 Jesus died n a cross because of a false charge of olitical conspiracy.

After his death, the message of Jesus as carried by his disciples to many ountries. It was the organizational gen- is and zeal of a Jew named Saul of arsus, later Paul, which helped shape e powerful faith of Christianity by pre- rving the religion *of* Jesus within a re- gion *about* Jesus.

At first the early Christian church was verely persecuted by the Romans. But ter the third century the church grew pidly into the world's largest religion, inning converts with its missionary zeal most everywhere man lived.

To the Christian, Jesus Christ is God carnate. Christianity's greatest prom- e is a sublime, exalted existence on rth and after death for those who find lvation through redemption of their ns. The sacred scripture of the Chris- n is the Old and New Testaments of e Bible. No other religion has set such gh moral goals and tried so hard to just these goals to the variations and aknesses inherent in men.



Theological students of many backgrounds study and pray together at a Baptist seminary just outside of Philadelphia.

An energetic French nun in Nazareth, Israel, illustrates the missionary zeal and charity of modern Christianity.

As he fingers his prayer beads, a retired storekeeper in an Egyptian village praises his god, Allah.

Islamic students from Indonesia face Mecca as they take time off for prayer during their travels.

;LAM

At the end of the sixth century a sen-
ive Arab named Mohammed lived in
e town of Mecca on the arid Arabian
ninsula. More than just a prosperous
ravan stop between India and Syria,
ecca was also the center of pagan wor-
ip for the surrounding desert tribes.
ohar d resented the idolatry and
rongs he saw about him and spent
uch time in religious meditation. One
y he returned from a cave overwhelmed
th awe and terror and announced that
a vision God had chosen him as his
ophet. Mohammed began to preach
ainst the many local deities by insist-
g there was only one true God, Allah,
d that Judgment Day was coming. He
ickly aroused the wrath of the city offi-
ils who forced him to flee with a hand-
l of converts to nearby Medina. In or-
r to obtain supplies for his growing
oup, Mohammed attacked the cara-
ns from Mecca. The resultant triumphs
tiated a pattern of military conquest
hich spread the new religion with as-
hishing speed, created a vast Islamic
npire from Spain to India within a cen-
ry, and now claims one-fifth of the
orld's peoples. Islam was not only a re-
ion but a political state which com-
etely controlled the economics, culture,
d daily habits of its faithful.

Islam claims that the laws and rules
hich issued from Mohammed during his
nces and were later assembled into the
ran, are the undistorted, final words of
od. All previous revelations and re-
ions are incomplete. A faith of great
nplicity and clarity, Islam proclaims
e highest of ethics and promises a heav-
ly afterlife. Charity, honesty, humble-
ss, sobriety, respect for women and par-
ts, equality, and universal brotherhood
e all part of its lofty moral aims.

While Mohammed's teachings were
ther new nor original, having been bor-
ved from Jewish and Christian sources,
ey were stamped with an Arabic per-
nality which made them a powerful
ilizing and unifying agent wherever
ey reached.

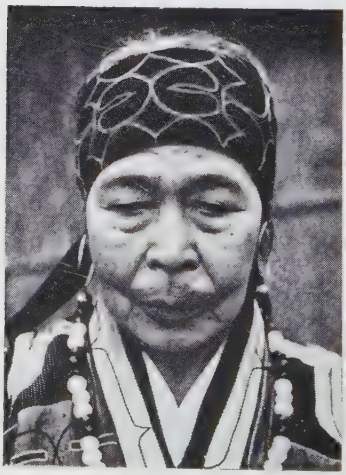
Accompanied by family and friends, an unsmiling Arab groom brings flowers to his bride.

A Moslem teenager and his veiled, tradition-minded sister are a curious pair on the streets in India.

OTHER RELIGIONS

While they include most of the world's population, the five religions previously mentioned do not represent all the faiths practiced today. Buddhism in China shares its influence with Taoism and Confucianism. Taoism, originally a sublime ethical and philosophical concept which strove for man's harmony with nature and the return of good for evil 500 years before Jesus, is not little more than a magical belief in spirits. Confucianism, a way of life based on the ethical teachings of the sage Confucius, who lived in the sixth century B.C., is actually a philosophy rather than a religion. In Japan the national faith of Shinto centers around worship of a divine emperor, nature deities, and ancestral spirits. Most Japanese practice both Shinto and Buddhism. Some smaller organized religions are Zoroastrianism, originally from Persia but now located in India, and Bahia and Druzes, both offshoots of Islam.

The steady onward development of civilization has left behind in certain areas small pockets of primitive culture, stone-age remnants in an era of atomic energy and man-made satellites. The beliefs of these primitive people, known broadly as animism, see spirits, mostly bad, in everything around them. The supernatural forces of these spirits must be controlled by employing magical charms, incantations, sacrifices, taboos, witch doctors, and mystical ceremonies. Usually these actions have no moral basis but are merely the searching out and applying of any technique that might ward off the threatening spirits. By studying these isolated tribes anthropologists have been able to understand more clearly how our need to worship first expressed itself in those unknown millenniums before recorded history.



In Northern Japan, an Ainu woman, racially different from the Japanese, practices bear worship with her tribe.

For the animistic Toda small, unique group in s ern India, the white buffa the most sacred object.

THE CONTINUING SEARCH

Man's attempt to formulate his religious beliefs is never absolute or final. As his mind grows and his experience widens, so man's ideas of the divine change. Religions must be flexible or they would soon perish. Although usually conceived by morally exalted beings with the most sublime ethics, they undergo many transformations, schisms, and heresies as they accommodate themselves to the infinitely varied needs and conditions of ordinary people. Their lofty spiritual concepts give evidence of man's attempts to express the goodness within him, but the hatreds, intolerances, mistrusts, and wars associated with man's practice—and perhaps misuse—of religion sadly indicate the extent of his failure.

With all of its shortcomings, religion in general has been the greatest civilizing and moralizing force developed in the history of man. It has given the individual an explanation of how the world around him is organized, how he is related to nature, how he may discover meaning in his existence, and how he should behave to his fellow men. Thus it tends to reduce fears and anxieties about the unseen and unknown, allows a closeness with those who have passed on, and provides an answer to what awaits man after death. Like our many sciences, from psychiatry to astronomy, religion tries to understand the mysteries of man and nature in hope that this knowledge will provide a richer life for all. And the search never ceases.

There are many paths of thought and action available to help guide us through life. It is for each of us to light his own candle, illuminate the darkness, and follow his own way, as he feels moved to do.

Joseph Nettis, photo-journalist a world traveler, started out to be artist, but when his photos attract more attention than his art, he beg observing the world through the lens his cameras. His photography has a peared in **Holiday, National G ph Fortune, Saturday Evening P Li Business Week, Life's** World Libra Series, and other national publicatio He traveled in Europe in 1954, arou the world in 1956-57, to Russia in 195 and in the Middle East in 1961-62. T months he spent in Spain in 1957 a recorded in his graphic photo bo **A Spanish Summer.** He has a pictu book on travel photography to be r leased next Spring and is now worki on a picture book of Philadelphia. Bo in Philadelphia, Mr. Nettis is a grad ate of the Philadelphia Museum Colle of Art and he studied at the Universi of Pennsylvania. He, his photographe wife, and three children live in an o Civil War house near the Philadelph Art Museum. Always looking for ne challenges, Mr. Nettis is currently wor ing on motion pictures.

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To prepare for their life after death, wealthy Egyptian noblemen years ago pictured their possessions on the walls of their tombs.